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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

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**RELIGIOUS INTELLIGENCE.**

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**FOREIGN.**  
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*An Address from the Committee of the (LONDON) Sunday School Union, to the teachers and friends of Sunday Schools, on the establishment and regulation of Sunday School Unions.*

During the first twenty-three years of the existence of Sunday schools, the teachers pursued their benevolent employment, in detached situations, with different plans of instruction: but it was found, that zeal, thus private and retired, might be likely to languish; improvements in education could be only partially known and adopted; and intelligence which might animate wavering exertions, direct inquiring benevolence, and promote more energetick and extensive plans of instruction, could not be communicated by any existing medium. Hence arose the necessity of a Sunday School Union, by which teachers from different schools might assemble to encourage and assist each other in their important engagements. In London, the teachers and active supporters of Sunday schools, of different denominations, felt the necessity of such a society; and in 1803, they agreed to form the SUNDAY SCHOOL UNION, for promoting mutual communication, and combined exertion. The beneficial effects of this christian union and co-operation were soon experienced, and the cause of Sunday schools, from this era, became more successful and extensive. In 1810, Nottingham and Hampshire followed the example of the Metropolis, and formed Sunday School Unions. Many other counties, cities, and large towns, soon pursued a similar plan; so that at present about forty of these societies have been organized, which have diffused the means of instruction to a great extent in many parts of Great Britain, and have been productive of innumerable benefits wherever they have been instituted. Previous to the establishment of these unions, Sunday school teachers resembled scattered warriors in an enemy's country. Individually they had been valiant and victorious in their separate stations; but a combination of talent, of energy, and of means, was much needed. By these societies the instructors of the young, led forward under the banner of union, have commenced a combined, and, we trust, irresistible attack

against ignorance and vice, those worst of enemies to the human race.

After these preliminary remarks, we shall make a few observations on the necessity and advantages of Sunday school unions, to which we shall add a few hints on the formation and regulation of these institutions.

To the cursory and careless observer, it may perhaps appear, that there is little necessity for an increase of institutions for the instruction of the poor; but we are persuaded that he who investigates the situation of the indigent around him, will find that ignorance and profligacy still mark, in a striking manner, the character of our poor; and that there is abundant scope, and the greatest necessity for augmented exertion, and the more extended diffusion of education. Even in many situations where common instruction may be easily attained, the necessity of Sunday schools for the religious instruction of the young is not superceded, but rather increased; for knowledge without moral and religious culture is a power, which may be applied either beneficially or injuriously. It is the infusion of pious principles, which is the great object of a Sunday school teacher's solicitude; and wherever he looks around him, he beholds many children very suitable objects for Sunday schools; who are at present in great danger of perishing for lack of religious knowledge. In most neighbourhoods there is a great deficiency of the means of both common and religious instruction, and we are persuaded that a minute and vigilant inspection of most parts of England would fully substantiate the absolute necessity of more extended exertions. In those places where Sunday school unions have been formed, the condition of the poor has been scrutinized, and a most lamentable and surprising deficiency of the means of education has been discovered. Even if a particular neighbourhood be blessed with sufficient means of education, it has been found that many adjacent towns and villages are in a very destitute state, of whose rising race it may be emphatically said "no man careth for their souls!" The poor, in many situations, are growing up ignorant of their duties to God and to man; in a state of almost heathenish darkness, and exposed as a prey to all the baser passions of human nature without any counteracting principles. Surely every christian will feel desirous of rescuing his neighbours and countrymen from such an ignorant and deplorable state, and will anxiously inquire, by what means he may be made useful in dispelling this mental darkness, and introducing "the light of the knowledge of the glory of God, in the face of Jesus Christ."

To attain this desirable object, no plan appears so simple and so effectual as the establishment of Sunday schools; but alas! who is there that will devise the means and promote the establishment of such institutions? A Sunday school union affords the only medium. The disunited efforts of pious individuals may produce several local benefits; but it is by the union of many, that great and extensive plans must be carried into effect, and a general attack be made on the strong holds of folly and wickedness. Hence arises the neces-

sity for the establishment of *Sunday school unions in every district of Britain*, as the most effectual plan for removing the ignorance and depravity which every where prevail. Let the friends of Christ and of the young unite their efforts universally, and soon in every village and every hamlet, where ignorance has long maintained an undisputed dominion, the voice of instruction will be heard, the Sabbath will be kept holy to the Lord, the youthful poor will rise up to call the Redeemer blessed, and the hills and the valleys will re-echo the Saviour's praise, from the mouths of babes and sucklings.

The advantages, which flow from the establishment of Sunday school unions, are too numerous to be all minutely detailed; we shall state a few of them for the encouragement of those who may be desirous of forming such institutions.

At the formation of a Sunday School Union, the publick attention is directed to investigate the state of education throughout the district; and the leading object of the society is to endeavour to supply this deficiency. When the union is established, the natural inquiry at the several meetings of the committee is—what places are destitute of schools? And how can we supply them? Union furnishes both the plan and the means: Individuals may form projects and suggest plans of extensive utility, but it is only by *union* that they can be carried into full effect, and become generally adopted. The tendency of unions to promote the extension of Sunday schools, is not merely theoretical: Happily in those districts where these societies have been established, practical experience has proved their beneficial influence; so that many thousands, and tens of thousands of children, who would otherwise have been immersed in ignorance, now rise up as evidences to prove the extensive utility of Sunday school unions. The advantages of unions have also been felt in schools already established. They have led to an increase\* in the numbers of teachers and scholars, to improvements in the methods of imparting instruction, to augmented zeal and activity in the teachers; and thus they have advanced the general welfare of these establishments.

A Sunday school union produces many advantages which can be attained in no other way. Great are the benefits which flow from mutual advice and assistance, in promoting the objects of Sunday schools. Information is extended—useful plans and pleasing facts are reported—the general experience is rendered available to individuals—mutual encouragements excite each other's zeal—mutual prayers ascending to the throne of grace, bring mutual blessings from the God of love. Every labourer in this cause must feel that he sometimes requires stimulating, that he is tempted to grow languid, and decline from his toils, and to fear that all his exertions have been futile, and may as well be discontinued; but by the mutual intercourse which a Sunday school union establishes, his zeal is

\* The Hampshire Sunday School Union reported in 1811, 178 teachers and 1743 children, and in 1816, it had increased to 525 teachers, and 5307 children, and most of the other unions have greatly increased their numbers.

invigorated, his heart is warmed, and he is excited to go on, through every difficulty, labouring more zealously for the promotion of the religious interests of the rising generation.

In the Union Sunday School teachers, there is no sacrifice of principle, no compromise of duty, no interference with the internal management of the several schools. All discordant elements are banished, and union with Christ and with each other form the basis of the association. Union, to be effective, must consist in something more than the name; the feelings must be deeply excited, the whole soul interested, and we must sincerely sympathize with each other in our joys and sorrows. We must gladly bear each other's burdens, and thus fulfil the law of Christ. We must blend the harmlessness of the dove, with the wisdom of the serpent, and evince our love to Jesus, to his cause, and to his people, by the ardour of our feelings, the energy of our conduct, and the amplitude of our benevolence.

Some teachers may reason thus—"We are doing very well, why should we unite with others? we will leave them to themselves, while we restrict our attention to our own particular schools." Alas! that a christian should think of confining his affections and his labours within the narrow circle in which he moves; and that he should feel no fervid desire for the extension of the Sunday school system. We cannot help pitying and admonishing that individual teacher, who feels no anxiety to advance the general cause of Sunday schools, and who refuses to unite with his fellow christians in promoting, to as wide an extent as possible, the general diffusion of religious education. Is not such conduct unworthy the character of a Sunday school teacher? If all who have engaged in this work had been of a similar mind, we venture to state our conviction that Sunday schools could not have been extended so widely as they are at present. Let the contracted feelings of party spirit be now banished from our minds; let us meet together as christians, and as fellow labourers, and "let brotherly love continue." *Why should not those unite in exertion here, who expect to unite in praise hereafter?* May the spirit of heaven, of unity, and of love, be more influential in the hearts and lives of all true christians, and especially among those who are employed in educating the rising generation.

Sunday schools have, in a particular manner, prepared the way for the operations of the Bible society, and as all denominations unite in diffusing the Scriptures, they should surely join in bestowing the ability to read them, for the gift of a Bible to those persons who are incapable of reading it, would be like presenting the warrior's sword to the feeble babe, who could not possibly grasp it: the untutored poor are unable to wield that mighty weapon, "the sword of the Spirit, which is the word of God." Let the friends of the Bible and of the youthful poor concur in their labours of love. Let a Sunday school union be established in every neighbourhood, and we have no doubt that it will be found most delightful and beneficial. Sunday school unions strengthen the bonds of brotherly love; they prevent languishing schools from declining, and lead to the es-



tablishment of new schools in situations which require them. They are eminently calculated to advance one of the best causes—the religious instruction of the young, by one of the best means—the pious and disinterested exertions of christians; who, by union of strength, and division of labour, act with greater energy, and produce amazing effects. We are persuaded that if Sunday school unions were universally established, the beneficial consequences would be incalculably great to the present rising generation, and their advantages become perpetuated throughout future ages: but it is eternity alone that can fully develop the blessed results of Sunday schools and Sunday school unions. Influenced by these sentiments, we should wish to impress every christian mind with the great importance and urgent necessity of forming a Sunday school union, and in order to promote this object, we shall endeavour to explain the means by which such an union may be formed, and the rules suitable for its government. In this, and all our endeavours to promote the glory of God, and the best interests of the rising generation, may we esteem it our duty and our privilege to seek the divine assistance and benediction; exclaiming with the psalmist, “Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.”

By order of the committee,  
 W. F. LLOYD, Masons' Hall, Basinghall street,  
 R. JONES, 14, Long-Acre,  
 H. ALTHANS, 34, Nottingham-place, near White-  
 chapel-road, } *Secretaries.*

#### DEMERARY.

A letter from Mr. Smith, at Le Resouvenir, dated July 10, 1817, gives an encouraging account of his labours among the negroes. He says, “I have reason already to bless God for sending me hither. Many of the people are diligently inquiring the way to heaven. After repeatedly calling together those who were communicants when Mr. Wray was stationed here, and duly examined them, I formed them into a church.”

On the 8th of June, he says, “the chapel was filled, and all the people very attentive. Immediately after service I administered the Lord's Supper to about forty communicants. This was to me, a most affecting scene. To behold so many persons commemorating the dying love of Jesus, of whom they were formerly as ignorant as the beasts of the field, was almost too much for me—a little more would have deprived me of utterance.”

“June 29. Great numbers at chapel to-day, though the weather is very unfavourable. Twelve adults applied for baptism (recommended by their managers.) I was much pleased with their artless simplicity. However ignorant these people are of worldly affairs,

they well understand that they are sinners, and that Jesus Christ came into the world to save such. We have about twenty-three candidates, but I have not yet baptized any. I think it best to wait awhile.

"*July 6.* After preaching to as many people as could sit down, from Matt. vii. 13, 14. I asked them various questions relating to the discourse. I also told them they must be diligent in learning the catechism, especially those who were able to read. Some of them said, 'massa; we have no catechise.' I replied, 'Mr. Wray gave you catechisms; but when he left you, then you neglected your books; you hide them; now you must look for them.' About two hours after, an old woman came with a sorrowful countenance, 'O! massa, massa! rat eat all my book.' She then opened a handkerchief, and shewed me the book. When she handed it to me, she said, 'massa, de rat will ruin me; they eat my handkerchief; they take my victuals; they take the cotton out of my lamp. Me no mind all this, but now they have eat my book. When me go to look for me book, me find it so; then me cry, and me go shew massa what rats done; then me beg massa give me one book for this.' It grieved me, that I had not another book for her."

Mr. Smith preaches to the negroes every Sunday morning, at 7 o'clock, to a small congregation; at 11, to about six hundred people; after which he spends about half an hour in catechising. In the evening, at half past 7, he preaches again to three or four hundred people. On Monday and Wednesday evenings he catechises the negroes in the school room attached to his house, while Mrs. Smith catechises the girls and younger children in another part of the house.

"This," says Mr. S. "we find very laborious; we must repeat the same thing twenty times over, before they can understand it. Their capacities are certainly very weak; but thanks be to God they can understand that they are sinners, and that there is no salvation but in Jesus Christ.

"We have many opposers, yet the prospect of success is certainly encouraging. Multitudes attend the preaching and learn the catechism. It would gladden the heart of every friend to the missionary cause to see the congregation of black and coloured christians in Demerary. I am credibly informed that brother Elliot preaches on Sundays to more than a thousand negroes on the west coast, and on Sunday evenings in George Town. Brother Davies also preaches to a great number of negroes, besides white and coloured people."

"On Easter Monday, which is a great holiday with the negroes, I was much pleased to see so many attend at the chapel. Instead of spending the day in drinking and fighting, they were singing the praises of God. Some who had formerly been members of the church kept a feast at Mr. —'s, to shew, as they said, 'how glad they were that parson was come.' This is very pleasing to those who know in what manner negroes usually spend their holidays. The poor slaves bless and pray for the directors and friends of the missionary cause.

"P. S. Mr. Wray has been here, and preached to the people. He has rendered me much assistance."

### BURNING A WIDOW IN HINDOSTAN.

*From circular letters, relative to the Baptist missions in India.*

Brother Peter, in a letter dated the 27th January, gives the following most affecting account of a widow burnt alive at Balasore. At the distance of two hundred and fifty yards from my house, a milkman named Bhagivaree, an old man, died; his wife's name was Moongee, aged near fifty years. She has left two married sons and a married daughter. *Juya-huri-ghosa*, Annoo, a braghmun, and several others, came to my house to take me to the sight; I accompanied these friends to the place with the New Testament in my hand. She was a stout woman, I found her sitting on a bedstead near the corpse of the deceased, having around her many women and men: some of the women were sitting upon the bedstead. Some vishnuvas, accompanied by musical instruments, were singing the filthy songs of Radha and Krishna. The bedstead was in front of the house; her forehead was marked with vermillion, and strings of red flowers were hung round her neck. I approached near her, and my friends desired the crowd to give place and the drummers and singers to stop, which they did immediately. I asked her what she was about to do? She called out *Huri vul*, and all the people uttered the same form of huzza. *Juya-huri-ghosa*, desired them not to make a noise; that I wished to speak something to the woman, at which they became quiet again. I asked her where her husband's soul was gone? she said to *Vrinda-vuna*.<sup>\*</sup> *Juya-huri-ghosa* and others desired me to demand some proof of her being a sutee: he advised me to take something in my hand, to close my hand, and then ask her if she could tell what it was, which if she could we might perhaps credit her words. I knew that this way of examination was not necessary, but to please them who requested me, and to shew that her words were incorrect when she said that her husband was gone to *Vrinda-vuna*, I put my hand in my pocket, and took a *churoot*,<sup>†</sup> and then shut my hand and said, "if you can tell us what is in my hand, you are a sutee." She remained silent a quarter of an hour, anxiously considering; the crowd also paid great attention. At length she said, "you have a pice in your hand." *Juya-huri-ghosa* took the *churoot* from my hand, and showed it to her and to them all. She was ashamed, and all those who were encouraging her were ashamed too. She then said, that she was still unclean, but that when she went from bathing to the fire she would prove, that she had knowledge of things past and future. I told her I had no desire to examine her; but wished her well. *Juya-huri-ghosa* then requested me to preach to her. I opened to Acts, xvi. 28. I warned her, that to die thus would be an unpardonable sin in her, and that she ought to wait with patience until God removed her.

<sup>\*</sup> A celebrated forest, the scene of Krishna's revels.

<sup>†</sup> A small roll of tobacco.

For two hours I stood and exhorted her, frequently repeating the words of the apostle, "Do thyself no harm:" if you die in this manner, you will for ever perish. I am a servant of God; I entreat you to return home. I spoke also to her sons and daughter, but it had no effect. She said, you come to change my mind; go away: and then desired the people to repeat *Huri-vula*, and sing. She gave a few flowers to *Juya-huri-ghosa* and others, and began to sing *Vrinda-vuna vasee, kuribe leela rashee*,\* which she continued to repeat till she was like a mad woman; and her cruel relations persuaded her to embrace the flames. Alas! what could I do. I left her, but stopped among the crowd, and preached from Galatians v. 19, and returned home. An hour after we came home, I heard that the corpse was removed, and that the widow was going to the funeral pile. I accompanied *Juya-huri-ghosa* and *Narayuna Nayuka*, the native magistrate of *Barubhatee*, upon whose ground this man and woman had lived as tenants. We went, and found this woman on the way, a crowd of five hundred men urging her to the pile. I approached near, and entreated her again, "Do thyself no harm." She entered a tank to perform her ablutions; her daughter followed her, and took the mud from her feet, and put it on her own head. After bathing, the wretched woman came out of the water, and put on a red garment and a flowered cap, presented to her by *Bukuna Baboo*, a *Teligna* merchant; after which a brahmun, her *gooroo*, took milk, sugar, plantains, and rice, and putting them into her hand, she offered them to the sun, and then sat down, and distributed a few pice to the brahmuns, to each man one or two, which they took with the greatest eagerness; but no one cared for her soul, nor for her life, except her daughter, whom I saw in tears. They then dragged her to the pile, she holding a water pan and a coconut in her right hand. She was so surrounded by the crowd, that had she wished to escape it would be impossible. Some laid hold of her hands, and others of her neck, and others of her waist, and thus twenty men held her, and more than a thousand surrounded her. If she had wished to speak, she could not have been heard on account of the noise. However, we tried to speak to her, and the noise ceased. I said again to her, "tremble for yourself; think what you are doing; repent; I am a servant of the true God. If you go into this fire, you will go from it into unquenchable fire. God forbids you, through my lips. I added, believe the word that I say, Jesus Christ is the only Saviour." She was like one intoxicated. I heard that she had been used to take *opium*, and that to-day she had taken, as her last, a large dose. She did not like to hear me. At this time, *Juya-huri-ghosa* again tried to persuade her to show some sign that she was a *sutee*, but she declined. Now we saw the place, where a blacksmith's wife had died in the same manner. She walked three times round the pile with assistance, while her husband was burning, and offered rice, sugar, plantains and milk to the sun, and then threw the coconut and the pan of water on the pile, apparently much agitated, when her *gooroo* led her by the hand into

\* That is, the dwellers at *Vrinda-vuna* will have heaps of pleasures.



the fire, and threw over her ghee, and rosin, and wood, and so the flame of fire rose so high that we who were near could not stand there, but were obliged to move. We returned home with sorrowful hearts, but the crowd, nearly five thousand, were laughing, and seemed as happy as though they had gained the greatest prize, in seeing this self-murder, the example of the son of perdition. O Lord, when shall thy gospel enter the hearts of these wretched creatures, that they may be saved from thy wrath!

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DOMESTICK.

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FROM THE PANOPLIST.

MISSION TO THE CHEROKEES.

[The Rev. Elias Cornelius, who has for the last eighteen months, been laboriously employed as a very useful and successful agent of the American Board of Commissioners for Foreign Missions, is now on a tour to the southwestern parts of the United States. After obtaining very handsome collections for the board in the principal towns through which he passed; and after having had repeated interviews with the heads of departments at Washington, on the subject of meliorating the condition of the American Aborigines, by means of schools, the arts of husbandry and the mechanick arts, he arrived at Chickamaugah on the 20th of September. It is proper here to say, that all the members of the general government express a very benevolent desire, to improve the civil and moral condition of the Indians within our borders.

The following extracts from a letter lately received by the Rev. Dr. Worcester, as corresponding secretary, give an interesting account of the visit of Mr. Cornelius to the seat of the Cherokee mission.]

*Chickamaugah, Cherokee Nation, Nov. 1, 1817.*

REV. AND DEAR SIR,—It is with great pleasure I at length have it in my power to address you, from the seat of your first establishment, among the poor Aborigines of our country. According to my usual custom, I have deferred writing in this instance until the approach of the time of my departure. I prefer always to adopt this course, because it enables me to give you a more connected and consistent view of my tour, and the incidents connected with it, than I otherwise should be able to do.

My arrival here was on the 20th of September, at half past one o'clock in the morning. In my last letter, mailed at Washington, Rhea Co. (Tenn.) you were informed of my expectation of meeting brother Kingsbury. I waited until Friday morning, Sept. 19, and then set out for Chickamaugah, understanding the distance to be from thirty-five to forty miles. After riding about ten miles, to a place called *Hiwassee Garrison*, formerly a military post, on the north side of the Tennessee river, I found a man who, having business with Mr. Kingsbury, agreed to accompany me the remainder of the distance. We crossed the Cherokee line very soon after leaving

the garrison; for it crosses the Tennessee river, and takes a north-west direction for a great distance within the limits of the state of Tennessee. Within three miles of the garrison, we crossed the Tennessee river, and proceeded in a south-west direction, keeping the course of the river, and not far from it. Our only road was an Indian path, running through the wilderness. Although it was three o'clock before we crossed the Tennessee, we chose to continue our journey all the way to Chickamaugh before we stopped. In the evening the moon shone bright, and by the help of an Indian guide, whom we obtained for the last fifteen miles, we arrived at Chickamaugh creek, at five minutes past twelve o'clock on Saturday morning. This creek is large and not fordable, except in certain places, then unknown to us. The seat of the establishment is one-fourth of a mile on the opposite side. We cried out for help, but could obtain no answer; when, as we were making preparations to lie out on the side of the creek till morning, our Indian guide signified to us his willingness to cross the creek, and bring the brethren to our assistance, provided we would let him have one of our horses; at the same time calling his own *steekce*, that is *little*, it being a poney. We cheerfully consented, and in a short time were in the embraces of the dear missionaries of Chickamaugh. But judge of my surprise when I was told that brother Kingsbury had gone to meet me, and by taking a different road must have missed me. That dear brother I did not see until the Tuesday after my arrival.

The true distance of this place from Washington, (Ten.) may be stated at forty-five miles; and from the place where I crossed the Tennessee river, thirty-two or thirty-three miles. This was the reason of the very unseasonable time of my arrival at the mission family.

I will not occupy my paper by detailing to you the mutual joy and satisfaction of the brethren and sisters and myself, on the occasion of my arrival. Although I had never seen them, they were all previously well acquainted with me, and I with them. Your own mind will better conceive, than I can describe, what were our feelings, on beholding each other's faces in this distant and benighted section of our country. To God we offered the sacrifice of thanksgiving and praise; and having mutually expressed our sympathies and reviewed our mercies, took courage, and rejoiced that we were counted worthy to make even the least sacrifice for Christ.

[Mr. Cornelius goes on to state in detail, that he found the affairs of the mission as prosperous as he had anticipated, and that the brethren were constantly occupied in improving the place and conducting the school. He mentions that they had necessarily laboured under great disadvantages. "When you think of these things," says he, "and the fact that they have been called to make a great establishment in the wilderness, forty miles from the settlements, it cannot but excite your admiration, that in one year from the commencement of their exertions, a dwelling house fifty-two feet by twenty-seven, two-stories high, should be reared; also, a large and convenient school house, thirty-six feet by twenty-two, a

grist mill, and numerous smaller buildings. In addition to the labours of erecting these buildings, a considerable quantity of corn and other articles have been raised, and a school of twenty or thirty children taught and boarded, all at the same time.

After describing various things relative to the plan in operation, the narrative proceeds as follows:]

I arrived on Saturday morning. The following Sabbath I preached to brother Kingsbury's congregation, consisting of white, black and red people, most of whom could understand the English language. They were all very attentive, and several of them solemn. After worship, I assisted in the Sunday school, instituted for the instruction of the black people, who are quite numerous. This is an interesting part of the charge, which God has here committed to the brethren. The following Tuesday Mr. Kingsbury returned, and I beheld him for the first time in my life. Our meeting was mutually joyful and encouraging. I settled my account with him, as stated in my last letter to Mr. Evarts.

Wednesday, September 24. Brother Kingsbury and myself visited Charles R. Hicks, a Cherokee half-breed, second in authority in the nation. Mr. Kingsbury has no doubt given you an account of him. We all believe him an intelligent, civilized and truly pious man. At a future time I may be able to give you some interesting facts concerning him. He lives about fifteen miles from Chickamaugah, and is a friend indeed to the American board and their missionaries. Under his patronage every personal advantage in his power to bestow may be relied on. His influence is very great in the nation, as I have already witnessed. For what purpose, we may well ask, has God raised him to his present station, but to do good. He not only wishes their civilization, but ardently desires, that Christ Jesus should be preached every where among them. He is about fifty years of age, and a member of the church of Christ under the care of Mr. Gambould. At the time I visited him, a number of Cherokee chiefs were present on business. I should have improved the opportunity of conversing on the subject of my mission now, but was told that on the 12th of October there would be a very large and joint council of the Creek and Cherokee nations at the *Etoowee* river, about seventy miles south of Chickamaugah. I at once concluded it would be an object of great consequence for me to attend that council; and although it would detain me longer in the nation than I had expected, yet I could not doubt that the object would be thought a sufficient apology for my delay. In the mean time, I was engaged in doing what I could to assist the brethren in their arduous work; and particularly during ten days, while Mr. Kingsbury was absent on a journey to Knoxville.

[Mr. C. was busily employed for the benefit of the mission during his stay at Chickamaugah, except that he was confined to his room three days by sickness. His tour to the *Etoowee* council is described as follows:]

On Monday, October 13th, I left Chickamaugah. I had hoped to enjoy the company of brother Kingsbury on my journey to



Etowee; but his duty seemed to call more loudly for his attention at home. I took with me one of the scholars, John Brown, a half-breed Cherokee, fifteen years of age, of great promise, and who, on account of his knowledge both of the English and Cherokee languages, could act on all ordinary occasions as an interpreter. I will here just remark, that I am exceedingly pleased with this youth; and cannot but think he would be an ornament to the Foreign Mission School in Connecticut. He is amiable on account of his modesty and sweetness of temper. He is also intelligent and serious. His father is a chief, and a man of influence. John will, no doubt, if he lives, be a person of distinction in this nation; and should God renew his heart, he might be a herald of salvation to his people, under circumstances eminently favourable to his success. He is anxious to go to New-England, where so many "of the good white people" live; and his father will cheerfully consent to part with him, and furnish him with horse, saddle and bridle, &c. to accompany me on my return next spring; and perhaps he will feel able to make his son a small present annually, while he should stay at the north, towards defraying his expenses.

To return: I had the pleasure of obtaining the company of Mr. Hicks, on my tour through the wilderness to Etowee, where we arrived on Thursday, having been detained by bad weather on the way. I will not stay to detail the thousand new and interesting scenes through which I passed on my way to the council, and while I was there. I will only say here, that on Friday, I had a talk with the council of each nation by themselves, for an account of which I refer you to an appendix to this letter, No. 4. which is a true copy from my journal.

On my return, I visited Mr. Gambould, the Moravian missionary at Spring-place; and can assure you, that I was extremely delighted with him and his pious wife. We are all indebted to them greatly. Their kindness to the brethren has been unbounded; so much so, that they are now called by us all father and mother Gambould. Mr. G. is the spiritual father of Mr. Hicks, and also of another Cherokee. I obtained his consent, that a letter which he wrote to Mr. McKenney, should be transcribed and sent to you.

I returned to Chickamaugah October 23d, having been absent ten days, and travelled about one hundred and forty miles; in which time I lay out upon the ground with only a blanket, four nights, and on the floor in an Indian house two more. But my health and appetite were never better. My Sabbath, October 19th, I spent in the woods, two miles from the council, with only my friend John. Since my return I have been constantly occupied in writing to my friends, to the committee, and in assisting brother Kingsbury in his writing. One of the workmen having been severely attacked with a fever, has very much called off our attention from writing, and rendered it necessary I should stay a few days longer. I am also obliged for the present to desist from travelling, in consequence of a late fall of rain, which has so much raised the creeks, as to render them impassable; and as for bridges, there are none; and of ferries very



few. I have already had to make my horse swim over one considerable river, and I expect to be compelled to do it often again in my southern tour.

(To be continued.)

### REPORT.

*The directors of the "Baltimore Female Mite Society for the Education of Heathen children in India," beg leave to present to their patrons, their*

#### FIRST ANNUAL REPORT:

Since the formation of the society in January, 1817, they have collected, in life subscriptions, annual subscriptions, and donations, the sum of seven hundred and eighty two dollars and fourteen cents; which, as appears from the treasurer's report, has been disposed as follows:

Remitted in April last to the "American Board of Commissioners, for Foreign Missions," to be employed by them for the purpose specified in the first article of the constitution	700 00
Contingent expenses, printing, &c.	20 95½
Balance in the treasurer's hands	61 18½

Although the directors feel compelled to acknowledge, (and they mention the circumstance with deep regret,) that they have met with considerable opposition in prosecuting the objects of the society, yet their success has greatly exceeded their most sanguine expectations; and they rejoice that they have been enabled to produce honourable testimonials, that the hearts of many christians in their city are engaged in the glorious cause of evangelising the heathen.

That the establishment of free schools under the direction of the missionaries, for the education of heathen children, is one of the easiest and most certain methods of introducing christianity among them, none, who have paid any attention to the subject, will doubt. It becomes the duty, therefore, of all who desire the extension of Christ's kingdom in the world, to contribute of their substance towards the accomplishment of this grand design.

It has been estimated by our missionaries in India, that "the total expense of a school, consisting of fifty children, need not exceed one hundred and fifty dollars a year." Upon this calculation, six annual subscribers to the Female Mite Society, are the instruments of saving one fellow immortal from being ingedicated in the most horrible idolatry, and of bringing him up in the "nurture and admonition of the Lord." Think of this, ye christian mothers and sisters! and withhold not the trifling contribution required to save these poor creatures from destruction.

The directors are aware that objections have been made to "sending our money to a distance, while there is so much to be done at home." But, have we not enough to enable us to do something both at home and abroad? Do religion and virtue flourish the less at home for being extended abroad? Do we become less interested in the temporal and spiritual concerns of ourselves, our friends, and our neighbours, in proportion to our zeal for the increase of the

Redeemer's kingdom throughout the earth? It is an established fact, that where the missionary spirit is most prevalent, where most money is collected for aiding the spread of the gospel throughout *all* lands, *there* are the greatest exertions made to instruct and enlighten the poor and destitute at home.

Within the short period since this society has been instituted, how many new Sunday schools have sprung up in this city, the managers and teachers of which complain of nothing but that they *cannot* prevail upon the ignorant to come and receive instruction. The christian should desire and endeavour to do good to all mankind as far as he has opportunity; always remembering that there lives not the man, however degraded and forlorn his situation, however remote the spot which he inhabits, who has not a soul as precious in the sight of God, as his own; and in proportion as he values that free salvation, which is *his* only trust, will he be interested for the salvation of his brother man.

The Rev. Mr. May, a missionary at Chinsarra, in the province of Bengal, thus addresses the children of our highly favoured land:

"Pray for the poor Hindoo children; pray for them and pity them. Millions have none to care for their souls. O, could you see the little creatures placing their lighted lamps at the water side, in honour of their imaginary gods! could you see them making idols of mud, and offering to them at the river side! above all, if you saw their dead bodies floating down the river, or torn by the frightful birds of prey, and mangled by dogs and jackals, you would pray for them; you would pity them. Could you behold the helpless infant at the breast, deserted by its mother, just about to ascend the pile to be consumed to ashes with the body of her husband, you would pity them; you would pray for them; nay more, give your cents and your silver for their instruction. Let me know what you will give, and then I shall know how much you love Jesus, and how much you desire that the poor wandering lambs may be brought into his fold."

It is, indeed, very desirable, that children should be taught to bestow their *cents* and their *silver* for such objects. They would soon learn to derive much greater happiness from the practice of little self-denials, when they have the good of others in view, than they ever experienced at the toy-shop or confectioner's. They would be training up for future and more enlarged usefulness in this world, and if actuated by sincere love to God and regard for his glory, preparing for an eternity of unmingled joy and peace.

At a meeting of the society, held January 17th, 1818, the following ladies were elected officers of it, according to the third article of the constitution:

Mrs. SANGER, *President*; Mrs. GEORGE DUGAN, *Treasurer*; Miss REBECCA ROOKER, *Secretary*.

*Managers*—Mrs. Stephen Williams, Mrs. J. F. Kennedy, Mrs. Conkling, Miss A. Young, Miss Inglis, Miss H. Rooker, Miss Hussey, Miss Stansbury, Miss Usher, Miss Scott.

By order,

REBECCA ROOKER, *Secretary*.

## MISCELLANEOUS.

FROM THE CHRISTIAN OBSERVER.

*On the necessity of mutual forbearance in domestick life.**(Concluded from page 192, vol. 2.)*

On the other hand, the varying, inconsistent conduct of the heads of a family, especially if accompanied with ungoverned and unbearing tempers, will banefully influence the other branches of the household: each, unmindful of others, will seek his own ease and pleasure, bitter and endless disputes will ensue, disorder and insubordination will arise; love will languish, while distance and suspicion occupy its place. If this should occur in a family professedly religious, how great will be the scandal, and how extensive the evil which each individual concerned will have to answer for before the judgment seat of Christ!

Let those who are ready to extenuate the guilt of such unchristian conduct, by imputing it to constitutional infirmity, or the peculiar difficulties of their situation, beware how they thus virtually make God the author of their sin. No temptation hath befallen any of us but such as is common to man, and "God is faithful who will not suffer us to be tempted above what we are able to bear, but will with the temptation also make us a way to escape." It is for want of recurring to this divine assistance with full purpose and singleness of heart, by patient perseverance, prayer, and watchfulness, that christians so frequently disgrace their profession, and are led captive unawares by Satan at his will.

Certainly when bodily infirmity is really in part the occasion of irritability, impetuosity, or bitterness of temper, (that is, when our spiritual enemy takes occasion from it to produce in us such works of the flesh,) the individual has the more need to use strenuous exertion, with unremitting prayer and vigilance, to be delivered from the snare of the tempter. I believe there are few persons who do not find motives of interest or personal credit sufficiently powerful to effect a temporary command over their passions: surely, then, a constant sense of the immediate presence of the King of kings and Lord of lords would, if admitted, have a salutary influence in checking the evils of which I complain. Upon the whole, however, it will be found that nothing short of the grace of God, which is sufficient for all things, will be able effectually to root out these evils, when once established; and therefore I earnestly and affectionately exhort those of my readers who are under their influence, and are thus insensibly destroying or endangering their happiness in the present and the future world, to seek without delay, by the prayer of faith, the aid of the Holy Spirit, to turn them from the error of their ways, and to confirm them in a spirit of unity and godly love. The effect of righteousness, is quietness and assurance; but neither of these can be possessed while we are constantly agitated by the storms and tempests of passion.

Let us therefore work, now, "while it is called to-day," to subdue and eradicate every evil temper, without compromise or reserve. Let us meditate upon the various exhortations of the Scripture on



this subject. "If it be *possible*, as much as lieth in you, live peaceably with all Men." "*Forbear* one another in love, and keep the unity of the spirit in the bond of peace." "Do all things without murmurings and disputings that ye may be blameless and harmless, the sons of God." "Strengthened with all might according to his glorious power, unto all patience and long-sufferings with joyfulness." "Put on, therefore, as the elect of God, bowels of meekness, long-suffering, forbearing one another." "Walk in love, as Christ also hath loved us." Let us look with faith to that great High Priest of our profession, who was "in all points tempted like as we are, yet without sin;" let us remember the contradiction of sinners which *he* endured for our sakes, and let us pray and endeavour to be conformed to his blessed image. I conclude my remarks with the exhortation of the apostle; "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." S. S. D.

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FROM THE RELIGIOUS INTELLIGENCER.

*John iii. 7.*

No outward rites that men employ,  
No flight of fancy; glow or joy,  
Nor mind of serious frame,  
Can prove a sinful heart renew'd,  
The temper chang'd, the will subdu'd,  
Or fan devotion's flame.

Unless the heart, its sins forgiven,  
On wings of faith ascends to heaven,  
And loves that holy place,  
No brightening views, or strong desires,  
Nor trust, delusive hope inspires,  
To invite the heir of grace.

Nothing but God's own breathing brings  
From human heart's discordant strings  
The melody of love;  
And love alone must mark our claim—  
Our title to the christian name,  
Or right to joys above.

Then breath of heaven, Eternal Dove,  
Descend and fill my heart with love,—  
Its low affections raise;  
Till from its powers renew'd shall rise,  
An offering grateful to the skies,  
Of mingled prayer and praise.

Z.

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